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National Anti-Slavery Standard.

WITHOUT CONCEALMENT—WITHOUT COMPROMISE.

NEW YORK, SATURDAY, APRIL 23, 1859.

CORRESPONDENTS will greatly oblige us by a careful observance of the following directions, viz.:

Letters enclosing matter for publication, or relating in any way to the editorial conduct of the paper, should be addressed, "Editor of the Anti-Slavery Standard, 135 Nassau street, New York."

Letters enclosing subscriptions, or relating in any way to the business of the office, should be addressed, "Publisher of the Anti-Slavery Standard, 135 Nassau street, New York."

ANNUAL MEETING
OF THE
AMERICAN ANTI-SLAVERY SOCIETY.

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BE NOT DECEIVED.

It has been well said that tyranny is no better nor more tolerable exercised by "my lords the brethren" than by "my lords the bishops." Yet we see that Church power everywhere—whether vested in a Pope, in a king, or in a bishop—has been the cause of the greatest wrongs that man, who claims to speak with authority as the ambassador of God—seeks to draw and subjugate all things to itself; seeks, like Aaron's rod, to swallow up all other rods.

The Society of Cincinnati, established by the officers of the army of the United States, has been violently assailed after its war for independence, and designed to perpetrate hereditary honors among their descendants was vehemently protested against, as the germ of a future aristocracy. But an aristocratic institution recently founded by the Church, and already infinitely and educating great numbers of the rising generation, is enforced upon the members of the Church, and may be a substitution called the "Young Men's Christian Association," the central idea of which is that church-members as far as the business and relations of that Society are concerned, are to have the estimation, the honors and the substantial advantages of *high-caste*. Any young man of good moral character, not yet admitted to the Society, is asked to join the Church's scale, which excludes the common drunkard, but not a slaveholder, a slave-trader or a slave-breeder) may have admission into the Society by paying his dollar; but the church-member, paying his dues, takes an oath, and *ex officio* high rank in the Association; he is regarded as one who "has attained"; he is a voter, and eligible to office; he is to be consulted in all that go on or close the meeting with prayer; he is of the class whence come those who are to decide on the admission of members, to select the books for the library, the papers for the reading room, the lecturers who are invited to address the Society, and the purposes to which the funds may be devoted. The plebeian member is to sit quietly and obediently, and not to be consulted in all that is to decide whether his intimate friend may be admitted to the Society, see the question decided whether the vitally important subject of slavery may or may not be brought up for discussion and action, and see the officers chosen, who are to control the selection of books, newspapers, members to be invited for their reading and instruction, and to be consulted in all that go on or close the organization and influence of the Association tend to oppress upon him how small are the rights of a man, how great the rights of a church-member; and the whole affair is ignominiously arranged to cause him to aspire to initiation into this *high-caste*. Great numbers of young men, in consequence of this, have been induced to join the Association, and, getting their minds warped by the inevitable tendencies of such an Association.

These tendencies will become, when ripened and perfected, we may see in the characters of those mature men who have come to the same result by other means.

world who keeps clear of unpopular vices. The character of Dr. Adams's six or eight riana books probably do-

not differ very materially from the character of the twenty-five years' preaching respecting which Mr. Channing gave the following account: "The people to whom he was so devoutly precious, so beautiful in their piety, flight of fancy, and so well adapted to keep up the ideas that the Church is the antechamber of heaven, and that admission to it is the one thing needful, that *The Independent* put them on as zealously as *The Observer*; and, through the authentication, they pass through numerous editions, and are printed in gold and purple, the ornaments of every church-member's parlor."

If even those clergymen who are thoroughly awakened to the detestable character and the perilous influence of slavery are yet so far blinded by their long habit of exalting the Church and the ministry as to assume that the pro-slavery character is compatible with a Christian ministry, they will be ready to admit that such a ministry that slavery must continue until *they* are ready to apply themselves to the work of overthrowing it, how essential must it be to resist the beginnings of all compromise which gives quarter to slavery in consideration of accompanying piety; which treats Netherlands with more indulgence than Legree, and which forgives all Southern sinners for the sake of the slave, and which, in the name of prayer, sermons and sacramental speculation, stands him up so decidedly as "evangelical."

A CORRECTION.

DEAR SIR: I thank you for placing Dr. Cheever's disclaimer of the sentiment and the expenditure of money to him (in account of the "Christian Anti-Slavery Meeting") so-called, published in *The Liberator* and copied in last week's STANDARD side by side my statement. It is my desire, as well as my duty as a Christian, to state the conditions, as perfectly as possible, my erroneous statement.

I rejoice now that Dr. Cheever's character and life have been such that I can take his denial as conclusively settling the matter, and as proving a mistake on my part. I am glad that he has been able to give me a sufficient reason to expect from him such dishonesty, direct or indirect, as the policy of the "Tract Management," of the American Board of Commissioners for Foreign Missions, has required. I am glad that he has been able to oblige me to expect from them, under similar circumstances.

Unfortunately, the accidental omission of two lines not only from the article, but from the very sentence in which the disclaimer was published, has been sufficient to cast another imputation on Dr. Cheever's speech. I regret the less, that it gives me the opportunity renewing my original testimony that this speech was false, the best and the thorough of all delivered on that occasion. In adding that I was not present, I have explained of was put there by a misconception on my part. The speech was unexceptionable in its anti-slavery character. Here is the sentence, as published in *The Liberator*:

acter. Here is the sentence, as published in *The Liberator*:
 the next omitted, by T. W. Spooner, being designated

"The strongest speech on the occasion was made by Rev. George B. Cheever; the only suggestion being for *active sympathy slavery*, in any part of the meeting, was made in the course of his address. He said that he believed that all children of slaves should be born free whole forty years would be the simplest remedy of the whole inquiry that could be conceived of."

You will observe, Mr. Editor, that the only part of the address which I have copied from the words of Dr. Cheever is the last clause of the sentence. My purpose was, at first, to mention, to get as much as possible of the *substance* of his long and rapidly spoken speech; but since I was unable to do this photographically, or even stenographically, I have been obliged to give you the *substance* of his remarks, intervening between the subject and the object of the last sentence (above quoted), would materially have changed its meaning. The concluding phrase was so strong as to excite in me a great deal of indignation, and I quoted it as the very words used by Dr. Cheever. He certainly seemed to me (erroneously, I doubt not) that this was affirmed of the "voting" previously mentioned.

I wish it might appear with equal clearness that Dr. Cheever was a member of the American Anti-Slavery Society of the United States" which "unanimously" voted to confer, in regard to the publication of tracts, with the time-serving American Tract Society of Boston, which advocates itself as an anti-slavery society, and is, in fact, a slave society.

Since I have spoken of the customary dishonesty of the "American Board," this is a suitable place to mention that the grossly deceptive letter of one of its Secretaries, Mr. W. Wood, upon which I commented in the last STANDARD, has been copied from *The Tribune* by N. Y. *Examiner*, and paraded as a triumphant proof of the original charge of *The Tribune*, without the slightest notice of the fact that its reservations, indications and admissions are all copied from the *Standard*, and inserted in an editorial article in *The Tribune* of last evening.

Such is the accustomed policy of the papers that bear testimony to the "religion" of the

CHARLES K. WHIFFLE,
323 Shawmut Avenue.

Worcester, April 11th, 1856

NATIONAL ACADEMY OF DESIGN.—The rooms of the institution (in Tenth St. near Broadway) were crowded on Monday evening last, with a large number of persons invited to a private examination of the pictures contributed by the artists of New York for the Exhibition of the present year. Few occasions ever bring together so much of the cultivated intellect and the best social refinement of the city as this. The pictures were arranged in the rooms of the city, whether we regard the pictures on the walls or the panorama of living beauty that passed before them, was one of great brilliancy and a source of high enjoyment. Of the pictures we can only say now that they were all admirable, and that it was impossible to know exhibited last year. Of some of them we may speak more particularly hereafter.

The Exhibition is now open to the public, and we are glad to see that the city and the country that are

of such scenes, and forbid that the State of Pennsylvania shall be any longer a hunting-ground for slave-catchers.

THE OBERLIN RESCUE TRIALS.

LETTERS FROM JOSEPH A. HOWLAND.

CLEVELAND, O., April 9, 1859.

To the Editor of *The National Era*:

This public is pretty generally aware that thirty-seven citizens of Oberlin and Wellington, among whom were many of the most respected and prominent citizens, such as Prof. H. E. Peck of the Oberlin Institute, and Rufus F. Plum, Esq., a prominent lawyer then a distinguished member of the State Legislature, were arrested last fall charged with receiving a fugitive slave from a U. S. Marshal and his aids. During the winter another one, Wm. Lincoln, was arrested near Columbus. Iroed, thrust into a vile cell for the night, and brought to this city, where as the object of the trial was to determine whether or not own recognition to appear at the present session of the United States District Court for trial.

This Court is now in session, and the trial of Lord Bushnell, one of the thirty-eight, was commenced yesterday last, before Judge Wadsworth, and will continue three days. The Court has adjourned till Monday next. The Government has presented its case by the examination of sixteen witnesses, and the defence has

The facts of the case appear by the evidence to

frozen over, one John G. Bacon, of Mason Co., Ky., lived within a quarter of a mile of the river, claims that he took two Indian, John and Dinah, being all of his human cargo, and also two horses, a "boy" called Frank disappeared, and a "girl" called Mary. The two horses were soon after found in Ohio, but the two Indian cattle have not yet appeared in him. In the summer of 1868, Anderson Jennings, a neighbor of Bacon's, while hunting some of his cattle, saw a party of Indians, and was told that one of them was the man of whom he had heard. He was so much of a manly that appeared to him, and he gave the description of Bacon's lost John. He then went on arranged with Bacon, as Bacon testified, to capture John and restore him to the service of his owner, upon the understanding that he should be paid for his services. The chieftain might sell for on his return. But Jennings, to stand, aware that he did not undertake this business at the behest, but only as a *neighborly kindness*.

Jennings, duly armed with a power of attorney, as a neighborly kindness, went to the place where he had seen Columbus and procured a Commissioner's warrant, which was put into the hands of J. K. Lowe, a Deputy Marshal for the Southern District of Ohio, and then proceeded to the residence of Oberlin, to arrest him. He was told that he was to attempt to capture him, but he was afraid of the people, he being of twelve years old, for \$20, to decoy John out of his village on pretence of his father's wanting to hire a man to dig potatoes. The race succeeded, the kidnapper if upon the river, and he was taken to the residence of Jennings, and he was sent to take the care for Columbus and the South.

The people of Oberlin were in a state of feverish

...were prowling about among them, and the belief th

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fore the trial was concluded, and as I am now far away from daily mails and newspapers, I presume the result

The trial is in reality an Anti-Slavery Convention, protracted Anti-Slavery meeting. It is not, however, exactly a free meeting for everybody to talk who chooses, but those who do talk say pretty much what they wish, and are not interrupted by any unwelcome and boldly discussed and denounced by the counsel for the defense, the evidence and arguments for the prosecution furnishing abundant texts and illustrations for the conclusion and discussion.

It is a great satisfaction that have attended this protracted meeting of nine days (to be protracted I know not how much longer) cannot fail to be benefited thereby. So many people, and such a class of people, could hardly have been gathered to a regular Anti-Slavery Convention, and the exposure of the sin, in its hideous deformity, before such an audience, cannot be to do great good. The people of Cleveland and Ohio, as well as of the whole North, can but be aroused thereby to more active and more earnest efforts to overthrow that ruler over us. If to the discussions and exhibitions of the trial could be added the conviction and imprisonment of this entire party of rescuers, what a glorious work for freedom would be done thereby, and how the people of the North would be enabled to feel that they were governing, which they support and of which they are

The evidence in the case was all completed on Tues-

forenoon, the seventh day of the trial, and in the afternoon, the eighth day, the Court resumed its session. At that time, the argument on that side, which occupied two and a half hours, and consisted of a lame attempt to show that evidence was consistent and complete in substantiating the allegations of the indictment. It abounded in vile suggestions, coarse hints and words which were not fit to be uttered in the presence of a Court. The Court, the Higher Law, the people and the people's representatives, the execution of the laws of the United States." He also the history of the compromises of the Constitution and argued the necessity of their being made at this point kept now, quoting Judge McLean of the U. S. Supreme Court, "The Government is not a party to the crime; it is a fugitive; slaves underlies the formation, the present existence and future perpetuity of the Federal Union."

At the close of his harangue, Mr. Riddle, for the defense, addressed the Court and jurage three-quarters of an hour. He said that the Government was not a party to the crime, concluded, having spoken nearly five hours all told.

In opening he took boldly, and defended at length, "Higher Law" ground, saying that no man or honest mind it could be either a good citizen or a son of his mother. He claimed that persons who took upon themselves to violate the laws of the United States, were not only subject to the Higher Law, to keep the lower law when it did not infringe the higher, and when it did infringe the lower, and receive its penalty. And this

He then proceeded to argue upon the facts of the case as they had appeared in evidence, claiming that the po-

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Bliss was voting for Van Buren and the Free Soil ticket and since I left the party, and within a few years,

nomination for Governor of this State, on the ground of opposition to this law, which he is now enforcing! I have taken the pledge, and I thrive will follow (awning) him. He could not hold his present office without having sworn to support the constitution. How could you have all upon the bench of this Court without the same pledge? These men are charged with opposition to this law, and they are not alone in this opposition. Multitudes are with them, and I hope the whole North will be so. It is not alone the people of this State who are so. At a meeting held Sept. 1859, in opposition to it, and a series of resolutions denouncing the law in the severest terms, unconstitutional, illegal, tyrannical and oppressive, were adopted, the fullest resolution to it in all its forms and exactions, was reported, and these resolutions were signed by the following persons:—Hon. H. V. Wilson, now sitting as Judge of this Court. The reading of these resolutions, with the announcement of their paterity, produced no small sensation in this Court, and the Judge appeared to feel the awkwardness of the position in which he was placed.

All these bold assaults and plots of Judge Spaulding produced their effect upon the audience, who were so restrained from open and loud applause by the overawe of the officers of the Court.

J. A. L.

day THE Court convened yesterday afternoon at 2 o'clock and a verdict having been agreed upon by the jury.

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defendants would so stultify himself as to attempt a
fence before such a Jury. He had never known or be-
lieved of such a mockery of that justice which should govern

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et; the
come into presumed possession of their slaves by inheritance.

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heart; thou shalt in any wise rebuke thy neighbor, and not suffer sin upon him. And in the New Testament it is []

may fear. 5: 20) Them that sin reckon before all, that sin
 may fear. And (Eph. 5: 1) have no fellowship with
 the unfruitful works of darkness, but rather reject
 them.
 "We cannot perform our duty to much brother, *under*
 the darkness and error of the sin of slaveholding, *under*
 our reukning them in love, and withholding *Christian* *love*
from them till they come to repentance. This
 God's own providly way for his people to express his
 disapproval of Southern brethren's error, and to
 show them that it was not *Christian* *love* that
 toward the South-brother implicated in the guilt
 of slaveholding, as a means of convicting and bringing
 them to repentance. And it is to argue this duty with
 the Northern Churches, and to induce *them* to
 discontinue their support of the slave. *There* *have* *been* *called* *in* *the*
 Church Anti-Slavery Society of the United States.
 "4. We conceive that we owe also a duty to *oppose*
 class of our Southern brethren—to the few among the
 who are unconscious of the sinfulness of slavery, and
 of the utter unchristianity of the slave trade, and who
 are living under a misapprehension of the moral
 errors to any expression of their views in regard
 to it. They need the moral countenance to be derived from
 the outspoken testimony of the Northern Churches
 against the sinfulness of their slave trade, and their
 participation in it."

shall embody the Christian sense of the North against the iniquity which they are in daily contact with, and

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ment One, above 6th, in addition to a large stock of clothing in Philadelphia, have constituted every one but one, a fugitive, on each article, the very thing, so they cannot possibly vary at all well-sunged and prepared article, not but a alien buy with that article at the very lowest price. market, above 6th, No. 500, Penn. JONES & CO.